THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Vol. CXXXV

Boston, Mass.

August, 1953

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

Associate Editors

HAROLD S. LATHAM — RAYMOND J. BAUGHAN

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Dana A. Klotzle, Santa Paula, Cal.
John S. MacPhee, Mukwonago, Wisc.
Mrs. Alfred Dunbar, Rochester, New York

PUBLISHED Monthly, at $3.00 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 25c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.)

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

TELEPHONE LA-3-4485

UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE

David L. Peirce, President

Emerson Hugh Lalone, Acting Manager

16 Beacon Street

Boston 8, Massachusetts

Telephone LA 3-4485

OUR CONTRIBUTORS

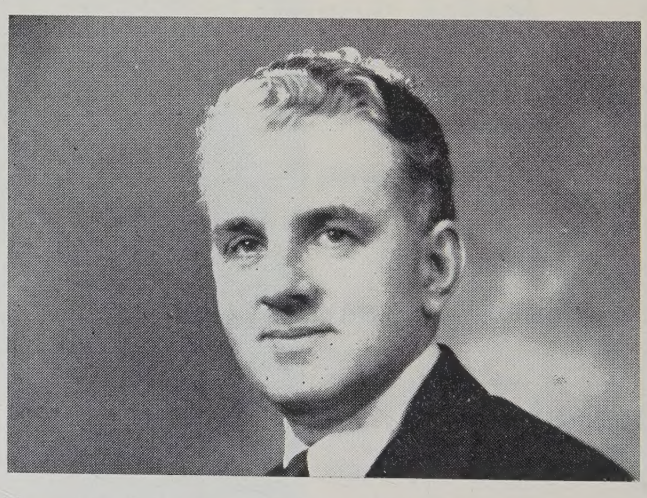
August, 1953 — No. 8

The cover shows Miss Aiko Onishi of Tokyo, Japan, following her graduation recital before a capacity audience at Eastman School of Music, Rochester, New York. Aiko, who is sponsored by the Association of Universalist Women, finished a four year course in three years of brilliant study and performance. With her are shown Mrs. Louis B. Cartwright, Rochester, past A.U.W. board member; Mrs. Anne S. Bowman, executive director of the Association, and Mrs. Cyrus Springall, president.

George H. Williams, son of St. Lawrence University and acting dean of Harvard Divinity School, was given an honorary degree by his Alma Mater last June. **What Has Jerusalem to Do With Athens?** is the text of Dr. Williams' commencement luncheon address.

Clinton L. Scott Comments on the Bylaw Changes to be presented for action at the Andover session of the Universalist General Assembly.

Stuart A. Winning, director of Surgery, A. Barton Hepburn Hospital, Ogdensburg, New York, and trustee of the Theological School, addressed the theological graduates at St. Lawrence last June. **Shadow or Substance,** the text of his address, is a most timely word for liberal religionists, lay or clerical.



New Superintendent of New York State Universalist Churches, the Rev. Howard B. Gilman, who will take office on the retirement of Dr. Fred C. Leining, October 1, next.

What Has Jerusalem to do With Athens?

George H. Williams

THE early Christians never confused the Church and the State. Nor were they, it must be admitted, very much interested in what we call the University, symbolized in the learning of Athens. Indeed a contemporary of St. Lawrence, the Church father Tertullian, could ask rhetorically: "What has Jerusalem to do with Athens?" In other words, what has religion to do with reason or the Church with the University? A century and a half later, another North African father, St. Augustine, gave a new answer to Tertullian's famous query about Athens. "We believe," said Augustine, "that we may know."

Upon this assertion, in due course, the Christian University of the Middle Ages was erected. The underlying assumption of medieval society was that Christ had discharged three distinct functions: that of prophet, priest, and king. And to each of these three functions corresponded three aspects of the life of man individually and the life of society as a whole:

Christ as glorified king ruled the bodies of men through government, notably the Empire conceived as universal — the Holy Roman Empire centered, of course, in Germany.

As high priest he redeemed the souls of men through the universal or catholic church, centered in Italy.

As prophet or teacher, he inspired and ordered the minds of men through the equally universal community of scholars, the university, with its chief center in France.

This medieval conception of the tripartite embodiment of authority in society assured, ideally, a semi-autonomous status for all three institutions of society: the State grounded in, and limited by, Law; the Church, sustained by Revelation; and the University, devoted to Reason.

This medieval conception survives even to this day in a half-forgotten way which at commencement time we do well to recall. The threefold embodiment of authority is symbolized in the gowns worn by justices of the court, the ministers in church, and the professors and bachelors at commencement.

Most of us gathered here can count ourselves as members of all three of these communities of which the judge, the clergyman, and the professor are, respectively, the spokesmen.

For we are all, I trust, responsible and conscientious citizens of the democratic commonwealth.

At least half, and I should hope many more of us, count ourselves members of the community of faith, God's ongoing Israel of history.

And all of us again, honored guests, bachelors and you proud parents, alumni and officers of the university, benefactors of learning — all of us, by training or commitment, are citizens of that third community, with its own local flag, the Republic of Letters, the universal society of seekers for the truth.

Now the founders of St. Lawrence university almost a hundred years ago were utterly confident that Revelation and Reason were somehow, on the highest level, compatible, for in appealing to the state for the Charter granted in 1856, they set forth as the proposed seal of the University, *fides et veritas,* clearly reminding us of their high intent to interrelate faith and truth.

It would be especially saddening, therefore, for us all on returning to St. Lawrence, to behold the *ruins* of Fisher Hall, the venerable hearthstone of this academic community, were it not for our awareness that fresh vitalities are astir in preparing for a reintegration of theology in the life of this university. I count it a privilege to be summoned back to my alma mater in the very year in which under your vigorous dean and resourceful professor of Christian nurture, Angus MacLean, this program

of expansion has entered upon its initial phase.

As a semi-autonomous corporation on this campus, the Theological School is strategically located at one of the three points of that important triangle, which is the Empire State, Colgate-Rochester, and Union Theological Seminary occupying the two lower angles. *I look forward with you to the resumption of the full role of theology in St. Lawrence.*

For new forces are at work everywhere in the Republic of Letters. By coincidence the University which I serve has likewise, in the past few days with the election of its new president, made the momentous decision to accelerate its expansion of the faculty of divinity in Harvard.

We are all coming to realize that on the highest level the discourse of the University is wanting in depth and dimension if the voices of a pertinent theology are not heard.

The revolution of thinking which we are undergoing today is not centered in the reclamation of certain disciplines for the spirit, nor in the unexpected dematerialization of matter at the hands of physicists, but rather in the growing recognition that biblical religion possesses peculiarly rich deposits of insight whereby we are enabled to point up the social relativity of all knowledge and expose the pretensions or fallacies of every science which lends itself to exploitation, however subtle.

We have been made alert to the national, class, and temperamental factors which *refract* all data that come to us no matter how scientific our lenses. Communist biology, sociology, and the arts, as we all know, are cravenly responsive to the Soviet cultural assignment.

But even in the Western democracies, the University is losing its character as the local outcropping of the universal community of objective scholars, not only in that compartmentalization of knowledge which reduces us professors to the gibberish of Babel whenever we cross a departmental boundary, but also in the premeditated assumption of assignments inconsonant with citizenship in the universal Republic of Letters and in our failure to deal conscientiously and *academically* with the serious problems posed for us by the civil and ecclesiastical communities.

And so today we can, as churchmen, be even more precise than St. Augustine in returning answer to Tertullian's famous query: "What has Jerusalem to do with Athens?"

The first part of our answer is resounding acknowledgment as would-be Christians, *fortunate* in our faith, that the work of the Lord is often done by those who, for one reason or another, do not or cannot say: "Lord, Lord." Without some of us, however, being conscious of our citizenship in the faithful Jerusalem of all races, climes, and times, Athens herself will eventually sink into barbarism, forget her universal mission and, in becoming nationalist, cease to be the domicile of objective Reason.

And the second half of our reply is equally emphatic. For ours is the generation which beheld with intellectual dismay that solemn ceremony in the *Aula* at Heidelberg, the oldest university of what was undoubtedly the most highly educated nation of the time — a ceremony in which the statue of Minerva, symbol of universal Reason, was replaced with an image symbolic of German wisdom.

A very few years after our vanquishment of Naziism, we do not want to have any invisible idol of self-styled Americanism installed in our universities. In many fields, let us be clear about this, there is no good purpose served by encumbering knowledge with an American or with a Christian label.

Truth is the truth, known or to be made known in the thrust and counterthrust of open debate and untrammeled experiment. Christians, by century-long tutelage and chastisement at the hands of objective science, may now at this juncture be ordained to help keep the sciences, especially the social sciences, open to this approach to truth. The integrity of the university, the conservation of its universality, and refusal to accommodate itself to mere expediency may well depend in our generation upon courageous churchmen who will come to the defense of their fellow-citizens in the university in the pursuit of that truth whereby we may all remain free.

The university should not become a church, any more than the church should become political or the democratic state take on the sanctities of a church.

There is a truth which is taught and a truth which is caught; a truth which is a matter of grit in library and laboratory, and a truth which is a matter of grace. We who are Christians, of course, will never abandon the supposition that in the perspective of our Creator himself there exists a unified field of truth; but we finite human beings, believers and those of us untouched by faith, must continuously report back and mutually revise our findings on the several levels of inquiry.

We may be citizens, then, of three cities:

Of the heavenly Jerusalem which is the Church of all ages and climes, sustained by the love and tutelage of redemptive faith (Revelation);

Of Athens, which is the university where Reason—that in us whereby we of all his creatures reflect uniquely the image of the Creator—where Reason is free to pursue its inquiries to the very brinks of human perception;

And of the City of Man, the free society grounded in Law, which in the form of our American covenantal commonwealth of delegated powers and self-imposed restraint, may prove to be the last best hope of all mankind.

In this age of marked totalitarian tendency, both at home and abroad, it may be given the ancient and long besieged citadel of Jerusalem to defend the approach to Athens.

In the final words of our Laurentian hymn addressed to the university:

"May thy faith and thy truth not abate."

Dr. Scott's Comment On Bylaw Changes

THE May number of *The Universalist Leader* carried copy of the proposed bylaws of The Universalist Church of America to be acted upon at the General Assembly in August 1953, and amendments to the Laws of Fellowship, Government, and Discipline. The bylaws for clarity are offered in entirety rather than with substitutionary phraseology. The proposals are the results of work over a period of four years by the present Department of Survey and Evaluation, following a period of study and suggested changes by a survey committee of the now abandoned Central Planning Council.

The offered text is the product of many minds. Suggestions were solicited from delegates to the last General Assembly, from all members of the Board of Trustees of The Universalist Church of America, and from all ministers in fellowship. Every suggestion received was given thoughtful consideration, and so far as possible was incorporated into the proposals in the general formulation.

In addition the Survey Committee has had the benefit of legal counsel, and has had an extended session with the Central Fellowship Committee which made suggestions now incorporated into the report. The Central Fellowship Committee has endorsed without reservation the report in its present form, as has also The Universalist Church of America Board of Trustees.

It will be noted that the major recommended changes in bylaws are to make them conform to the new form of organization of The Universalist Church of America already adopted and in operation. This form of "departmental" organization distributes the work of the Board of Trustees and fixes responsibility within the several departments. The proposed bylaws are created to give direction to this already accepted plan of administration.

At the Portland General Assembly in 1951, there was much confusion over the recommended changes in the Laws of Fellowship. The proposal to substitute the word *Universalist* for the word *Christian* in reference to the ordination of ministers was misinterpreted by some persons as an intent to renounce our Christian connections. This was not and is not now the reason for suggesting the change. The purpose is altogether definitive. No denomination can ordain its ministers to the general Christian ministry, but only within its own body. Such ordination may or may not be honored by another body, but in fact, one is ordained only into the ecclesiastical body which authorized his ordination. To assume to do otherwise is presumptuous, a little silly, and not meticulously honest. This matter is understood now by the Central Fellowship Committee which has given its endorsement to the proposed change.

It is hoped that all major criticisms and suggestions have already been submitted to the Department of Survey and given consideration during the period since the last General Assembly so that last minute, impromptu and irrelevant proposals will be reduced to a minimum when this matter comes before the next General Assembly. The years of debate, the wide canvass of opinion, and the ample time given for previous debate over the proposed changes should have prepared the delegates for speedy action.

—CLINTON LEE SCOTT

Shadow or Substance

Stuart A. Winning

As Christian laymen and leaders, where do we stand? One thing paramount above all others is to keep our purpose clear, that honest men shall be free to seek the truth where they find it in government, in politics, in business, and in religion. . . . The pulpit must remain free. It must also remain honest, and the classroom likewise.

AS one watches the massive body of the Protestant church, a subtle cleavage is perceptible. Once again there appears the trend toward the authority of imposition, the strengthening of the chain of command and again over against the authority of free minds. This ecclesiastical authority is about as authentic as the divine right of kings which seems to find considerable favor mainly among kings.

If, for the moment, we find ourselves on the defensive, had we better not take stock of the situation? Have so-called liberal thinkers dissipated their energies and lost sight of their purposes? And have they gone so far afield that they have forgotten where they were going? And has liberalism spent its message and outlived its usefulness? There are answers to these questions that we can do well to consider. In the first place, we all consider ourselves liberal. Everyone does from his own point of view. All too often one's liberal thinking is so taken for granted that it is confused with vagueness of ideas, lack of well-defined and clear-cut thinking and a repudiation of strong conviction.

We have compromised the result of our religious achievement by what might be called subdivision religion. We have confined our efforts to a single phase and felt contented with the result. The generation just past held high regard for the doctrine of progress—the inevitable push upward and forward in social achievement and the betterment of mankind. One can hail the accomplishments of the last half century in government, in education and in science and medicine, but at the same time one must take into account the death of freedom in Germany, Italy and Japan, the development of dictatorship in Russia which made the old czarist masters seem benevolent by contrast. Memory is seared by the names of Buchenwald, Orduff, Dachau and Katya Forest. Science itself became a slave to politicians in some countries. *Progress is not inevitable; it is possible by the work and sweat and effort of those who believe in its value.* The tragedy of worshiping Progress as a religion is that its failure may lead to the erection of altars to Despair.

Humanitarianism, our effort to live for others, to work for them, to build for them, to feed them, to heal them, and to help provide every human comfort possible to meet their need has long consumed the time and effort of Christian people.

To some specialists, Americanism becomes a total way of life. Patriotism, philosophy, religion, clubs and lodges are wrapped in one package and for others one hears Capitalism extolled in language fit only for religious devotions and the worshipers name free enterprise their deity. Capitalism is an economic system and no matter how commendable it may be, it has nothing to say about God and little to say about the brotherhood of man.

Communism, the most tragic interloper on the human scene, has become a religion for many, ostensibly aimed at producing a classless society. It repudiates the sanctity of individual human right and ridicules the sacred relationship between man and God. Instead of achieving a classless society, communism produces a faceless humanity.

Now it is past time for Christians everywhere to let the world know that being Christian is to be aware of the social deficiencies in the world, is to be a loyal American, is to be a humanitarian, is to cry out against letting half of the people of the world suffer from hunger while our storehouses are bursting with food we cannot use. Teachers, ministers, laymen, *all of us* should be conscious of our Christian responsibilities and be so busy meeting them, doing something about them, that the critics of our way of life would be lost sight of in the dust of their own confusion. We must continue with renewed effort

to cherish and promote the privilege of every man honestly to search for the great truths of this religion by whatever avenues he may find it and thus to contribute to his spiritual growth and maturity.

I occasionally meet with a group of men who are proponents of liberal teaching and thinking and I am frequently amused by the seriousness with which they consider their particular denomination to be the Fort Knox of liberalism. All of the golden treasure of liberal thinking has not been entrusted to any one group. It is the great heritage of all men everywhere and it is our responsibility to proclaim and much more to practice the great truths of Christian teaching in terms of *contemporary living.*

Our Christian living is all of these things, being socially aware, being humanitarian, being loyal citizens of our country and the world, being progressive and striving to make the brotherhood of man a reality. It is all of these, and *it is also much more.* It carries with it the privilege of freedom and the compulsion to be honest. It refutes political, economic, social, physical, *or ecclesiastical enslavement or coercion.* These are the areas where the battle is being fought and if this is one of the most critical times in the history of the world it is also one of the most exciting and challenging.

You are beginning your ministries at a time as epoch making as when the steam engine was invented or when the magnetic force of electricity was first recognized. Scientific development has surpassed the wildest dreams of the visionaries and has apparently just scratched the surface of possibilities. Never have the obstacles to human happiness and brotherhood been greater nor more viciously organized than today and never has the battle offered more to achieve. These are the general problems and the world problems that will come within the scope of your ministry and late one evening, when you have worked into furious fettle preparing to thrust yourself crashing against the evil forces in the world, your telephone will ring and a little voice will tell you that his father or mother is ill and needs your help. At least, I hope your telephone will ring, for I hope your ministry will be such that when people are in need of help, they will want to call.

There is a close parallel between the Christian ministry in the church and another great Christian ministry in the practice of medicine. *It is a dual responsibility*—it is one of world-wide scope. For a man of medicine to be true to his responsibility and to be effective in his ministry, he must take a position and vigorously support it on all public health matters. He becomes quite ineffective, however, unless he applies the same attitude and principles toward his individual responsibilities. A physician's value to a community would be little, no matter how loudly he advocated public health measures, if he were unfaithful or neglected the needs of his patients, the people who depend on him. The ministry is much the same. Some of you may specialize in world leadership but most of you will be ministers of parishes made up of people who will look to you for *guidance in day to day living* and to help them understand a religion that will give them strength and courage to meet difficult days. It is true that the whole world is your parish and you must comprehend the problems in it but it is also true that because of the limitations of time, space and communication, your parish for the most part will be your world.

It is not difficult to strike an attitude toward the world and its problems but the hardest and most effective part of your life will be the day by day living you do with them.

I do not know much about theology but there is one thing I know a lot about and that is trouble. For more than twenty-five years, I have lived with it night and day, living for those who are in deep trouble, suffering and often great unhappiness. One cannot spend a quarter of a century so close to human suffering without being aware of the needs and reactions of people to the stress and strains of life. One cannot live so intimately with people for so long a time and not be aware of the need for a strong faith in the goodness of life and the courage to meet it which they must find in a religion which is personal, sturdy, intelligent and dynamic. No amount of the dead dogma of the dark ages nor the pious platitudes of superficial sophistry will be other than repugnant to these thousands and thousands of people it has been my privilege to help. Theirs must be a religion with substance to it, religion that is vigorous and vital, tender and terrible if need be. These same people are going to be your people and it will be you who will stand by them in their trouble, who will sit with them at night in their sorrows, who will help them to find the courage to meet tomorrow's task and to be strong when it would be easy to be weak. It may be worthy of your observation that even after twenty-five years of living this kind of life, it is still possible to find it the most exciting, exhilarating, heartbreaking and gratifying type of life conceivable to me.

This need cannot be met by a hypothetical re-

ligion. Your ministries will seem to take on magnitude and splendor when you are grappling with world and community problems, *but your ministry will be measured and remembered by your interpretation of religion applied to human relationships.* We must not fail to progress in our thinking nor must we fail to look back occasionally over the road we have traveled and ask ourselves, "How am I doing?" We know where we are only in terms of where we've been. "Out of contact with reality" is a descriptive phrase psychiatrists enjoy using and it is a condition all of us would do well to guard against.

One of the many pleasures of an eventful and pleasant life has been my close association with students preparing for the ministry—first at St. Lawrence, where I knew well many of those who have since become your distinguished and respected leaders, and later at Columbia University, when I knew many men in Union, General Seminary and New Brunswick. I remember many of them starting out with light hearted optimism and great confidence to make their contribution to the world. It has been wonderful to see them become men of profound spirit, profound because of the life they have shared with their people, the suffering, the happiness, and the hopes of them, and magnificent because of what they had to give. We all urge our people to strengthen their faith, to renew their hope and to reach for new standards of good will in living, but does our own knowledge of what that faith is equip us to help them attain it and does our own experience justify urging people to finer hopes and aspirations? Today's theologian, in an effort to be intellectually sound, is willing to circumscribe his thinking by known fact with a confidence that today's scientist who continually searches for factual truth does not have.

I submit to you this dual concept of your ministry, one embracing the world and its problems and the other your parish and its people. Strangely enough, one is dependent on the other, for your effectiveness in what is generally considered the larger ministry of the two is entirely dependent on your sensitiveness to human need in the lesser one. A peculiarly hollow sound develops if one cries out against the evils of the world but remains indifferent to the needs of the kids down the street. The magnitude of the challenge we face is but a measure of the opportunity we have. The need of this hour is for spiritual leadership and guidance and it is for all of us to assume our full responsibility to furnish it by proclaiming, promoting *and practicing* a liberal dynamic, practical and functioning concept of religion which will meet the needs of intelligent contemporary living. It does not require the mind of a genius to recognize that this is the very essence of Christian living.

Unless our religion is adequate to live by, you and I are wasting our time. If what we offer is less than adequate, we are short changing those who look to us for guidance and leadership and underselling the greatest truth ever revealed to mankind. The basic command of your ministry has been issued, that thou shall love the Lord thy God—with all thy heart and all thy soul and all thy mind. This is the first commandment and the second is like unto it, that thou shall love thy neighbor as thyself. I refer you to the warning of Aesop, "Beware lest thou grasp the shadow and lose the substance."

Frances A. Ambursen, chief of the division of field services and co-ordination of the Women's Bureau of the Labor Department, the first woman moderator of the Universalist National Memorial Church, Washington, D. C.

Questions and Comments on the Proposed Bylaws

WE commend to the careful reading of all Universalists Dr. Scott's comments on the proposed modification in our Bylaws and Laws of Fellowship which are to be acted upon at the General Assembly in Andover, August 21-24. The complete text of these laws as modified was printed in our May number and has since been reprinted and mailed to all parishes. We are convinced that a careful reading of these laws will help us avoid the time-wasting misunderstandings which delayed action on these laws during our last General Assembly.

For the most part the laws as now drafted give statutory substance to the organizational and functional changes which have been brought about throughout the last four years. There need be no extended debate on these sections since we are operating by common consent and both happily and efficiently under these rules.

Since publication of the proposed laws, three questions have been addressed to us concerning certain changes. The first of these questions, coming simultaneously from several sources, asks why the preamble to the Washington Avowal of Faith was omitted from Article II. Since the substance of the Washington declaration is in the paragraph following the preamble, we assumed that the committee's effort to condense the Bylaws as much as possible was responsible for the omission. Such was the case. The preamble, however, will be replaced at Andover. The chairman of the Committee on Survey and Evaluation, when interrogated, saw no objection to replacing this preamble. We therefore move to amend Article II, paragraph c of the Proposed Bylaws of The Universalist Church of America by inserting the preamble to the Washington Avowal of Faith as follows: "The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the kingdom for which he lived and died." There is little likelihood of any objection to continuing to include this part of the historic Washington Avowal.

One questioner queried the wisdom of providing for amendment of the Bylaws, especially Article II, at one assembly session only. Formerly amendments to Article II required ratification at the general assembly *following* adoption. Frankly this seems to us an unnecessary prolongation of the process. As presently proposed, the procedure on amendments requires publication of text three months prior to action. This seems to us ample time for study and debate.

The third question raised related to Article VII of the Laws of Fellowship. It is proposed to amend the article by substituting for the present section 2 the following: "An ordination vow of faithfulness to the Universalist ministry and to The Universalist Church of America shall be included in the service of ordination." Here the word Universalist replaces the word Christian. The proposed action in no way changes the status of the Universalist Church as a branch of Christendom. It simply brings our ordination procedures into line with other Protestant churches. The proposed change, moreover, does not tamper with the autonomy of the local church or state convention. Any church or state convention may add whatever is desired to the above. The section merely states the minimun legal requirement.

After careful study of these proposed changes in Bylaws and Laws of Fellowship, we are convinced that they should be adopted substantially as they are and without extended debate. We do not for one moment seek to suppress debate; but we do believe that the laws, as presently framed, are fair and workable and so should require little time for adoption.

The fellowship owes a hearty vote of thanks to the members of the Committee on Survey and Evaluation for long hours of labor and for patient and painstaking precision in framing these laws.

Laws are, of course, necessary. They are also perilous for religious organizations. The great ideals of religion have often been choked in legalisms. We hope, therefore, for a good long moratorium on modifying Bylaws after Andover. Let's give our standing Committee on Survey and Evaluation a chance to study ways and means for making more abundant the fruits of our free faith in better ministry to our fellowmen.

Universalist and Unitarian Youth in Joint Convention; Hanover, Indiana, June 21-28.

OUR YOUNG PEOPLE AND THE FUTURE OF LIBERAL RELIGION IN AMERICA

THAT large segment of liberal religion in America which is made up of Universalist and Unitarian Churches has a bright future of increasing strength and usefulness ahead *if* adult Universalists and Unitarians at Andover, Massachusetts conduct themselves as maturely as did the youth of these two fellowships in *their* joint conventions at Hanover, Indiana, June 21-28. On June 24, after seven hours of joint committee of the whole sessions, the young people voted unanimously to recommend to their respective business sessions merger of the Universalist Youth Fellowship and the American Unitarian Youth.

We have waited deliberately for many days before writing our evaluation of this historic youth meeting. We still have our initial impression of that session. Not in thirty years of active and many times controversial fellowship with liberal churchmen have we heard such a rigorous debate carried throughout on such a high plane and in such utter good will and good faith. Observing these young people of two liberal churches considering merging their organizations was very near to a religious experience.

Here was no union on the level of least common denominator. Here were two groups each with flaming loyalty to the great ideals of liberalism in religion. They sought, in the words of one of their leaders, "to open the door into the universalism of a new era with a unitary vision of the brotherhood of man."

In open debate they sought and found information about each other. They cleared up misunderstandings with a frankness that would leave some prudent middle-aged churchmen gasping. Then they voted to recommend merger into one fellowship of Liberal Religious Youth.

In their separate business sessions, both Universalist and Unitarian young people voted to merge. All told there were about two hundred young people counting delegates, official observers, visitors and faculty members. The faculty members conducted workshops and discussion groups, for these young liberal religionists study as well as debate and play at their conventions. Seventy Universalists from forty-one churches in thirteen states were in attendance.

Whatever else may be said about the Universalist and Unitarian fellowships, one thing is certain, we have the kind of young people that give promise of better days ahead for liberal religion in America.

THE UNIFIED APPEAL DOES IT AGAIN

Yes, we've done it again! Our local churches have given more to the Unified Appeal than last year—$3,250 more. And last year they gave $3,000 more than the previous year.

We've made progress even though we haven't reached our goal set in the budget of The Universalist Church of America—or the 6 2/3% of local expenses of every church. Our hearty thanks to all who have participated!

Universalism will continue to advance as we continue to increase our Unified Appeal giving. Our goals must continue to be

(1) Informing every Universalist about our work;
(2) Seeking his co-operation to the *maximum* of his ability;
(3) Increasing our giving over last year.

Summary of 1952-53 Giving

From local churches	$44,343.55
From state conventions	2,187.43
From isolated persons	626.30
From the A.U.W.	5,285.00
Miscellaneous	353.10
Total	$52,795.38

In the following list of local church contributions

*indicates that the Minimum Fair Share has been paid in full
**indicates that more was given this year than last
***indicates that more was given this year and also the Minimum Fair Share has been paid in full.
(?) indicates that we have no Financial Report on which to base a Minimum Fair Share.

Alabama

Ariton	25.00*
Brewton	372.00*
Camp Hill	107.25***
Chapman	—
Conecuh Co.	30.00
	534.25

California

Costa Mesa	20.00**
Hollywood	94.00***
Los Angeles	165.94*
Oakland	54.00*
Pasadena	1,264.16*
Riverside, Fed.	—
San Fernando, Fed.	66.00**
San Jose, Fed.	102.91***
Santa Paula	179.19**
	1,946.20

Colorado

Denver	—

Connecticut

Bridgeport	105.00**
Danbury	76.00**
Hartford	1,471.18***
Meriden	151.00**
New Haven	324.50**
New London, Fed.	72.00**
Norwich	18.31
Stafford	104.40
Stamford	184.05**
	2,506.44

District of Columbia

Washington	1,029.13*

Florida

Hamburg	—
Pensacola	—
St. Petersburg, Fed.	80.78
Tarpon Springs	178.75***
	259.53

Georgia

Atlanta, Fed.	101.06**
Bowers Chapel	10.00*
Canon	55.00***
Rockwell	20.00
Senoia	20.00** ?
Windsor	10.00*
	216.06

Illinois

Avon, Fed.	141.30***
Bingham	26.00*
Chicago	159.85
Clinton	76.51*
Elgin	258.00
Galesburg	144.00**
Hoopeston	90.00**
Hutsonville	87.00*
Joliet	1,185.57***
Litchfield	66.00***
Oak Park	871.00***
Peoria	354.50
Sharpsburg	—
Stockton	208.35***
Sycamore, Fed.	132.42
Urbana	179.75
Waltonville	25.00***
Woodstock, Fed.	35.00
	4,040.25

Indiana

Cunot	—
Fincastle, Fed.	—
Galveston	12.50
Ireland	—
Manchester	23.51*
Muncie	686.66***
Oaklandon	214.04***
Pleasant Valley	5.00
Salem	35.00***
Richmond A.U.W.	45.00**
	1,021.71

Iowa

Mitchelville	87.00***
Mt. Pleasant, Fed.	20.00
Waterloo	105.00**
Webster City	217.00***
	429.00

Kansas

Hutchinson	82.84
Junction City	100.00**
	182.84

Kentucky

Beulah	4.00**
Consolation	—
Crofton	—
Fruit Hill	—
Good Hope	—
Hopkinsville	35.85***
	39.85

Maine

Auburn	205.21
Augusta	350.00
Bangor	263.12
Belfast	—
Bethel	—
Biddeford	132.00
Brownfield, Fed.	29.59***
Brunswick	42.80
Bryant Pond	5.00**
Canton	2.00
Canton Point	—
Caribou	379.10***
Dexter	135.00
Dover-Foxcroft	12.36***
Freeport	61.21***
Gardiner	27.23
Greene	17.95*
Guilford	—
Hiram, Fed.	47.95***
Hope	—
Kingfield	5.00
Leeds	—
Lewiston, Fed.	58.87
Livermore Falls	5.00
Livermore, Norlands	—
Livermore, 2nd	10.00*
Machias	—
New Gloucester	—
North Fryeburg	—
North Jay	18.10*
Norway	250.00**
Oakfield	—
Oakland	162.95*
Old Town	—
Orono	193.13
Pittsfield	25.00
Portland, 1st.	200.00
Portland, Messiah	100.00
Readfield	10.00***
Rockland	5.00
Round Pond	—
Rumford	24.02
Sangerville, Fed.	32.75*
Scarboro	—
South Hope	10.00*
South Windham	20.25
Stockton Springs	—
Turner Center	40.00**
Waterford, S., Fed.	—
Waterville, Fed.	169.57**
Westbrook	4.00
W. Cumberland	—
W. Paris	158.00**
W. Sumner	—
Yarmouth	—
	3,212.16

Maryland

Silver Spring	45.00**

Massachusetts

Abington	90.97
Acton, South	—
Adams, North	112.47
Amesbury	10.00*
Arlington	536.15***
Attleboro	1,198.67***
Attleboro, N.	82.26
Beverly	90.00**
Boston, Charles St.	137.00
Boston, Grove Hall	90.08*
Boston, 2nd	12.00
Braintree, Fed.	280.66**
Brockton, Fed.	110.00**
Cambridge	130.00**
Canton	86.92**
Charlton, Fed.	10.00**
Chatham	26.00**
Chelsea	10.00
Dana, North	106.46***
Danvers, Fed.	50.00**
Eastham	40.61***
Essex	200.10***
Everett	66.00**
Fitchburg, Fed.	520.00**
Foxboro	33.88
Framingham	268.28***
Franklin	—
Gloucester, Annis.	—
Gloucester, Ind.	124.55**
Hardwick, Fed.	20.00*?
Haverhill, Fed.	222.00**
Lawrence	191.57
Lowell	346.41
Lynn	1,065.00
Malden	959.18***
Marion	13.30
Marlboro	25.00?
Mattapoisett	—
Medford, 1st.	107.85
Medford Hillside	4.00**
Melrose	207.53
Milford	76.67
Monson	306.17***
Norwell, Int'd'l.	25.00**
Norwood	133.33
Orange	232.00**
Orange, N., Fed.	10.00
Orleans, Fed.	300.00***
Palmer	373.13***
Peabody, Fed.	25.00
Pigeon Cove, Fed.	10.00*?
Plymouth	—
Provincetown	41.85*
Rockport	10.00
Salem	222.50
Saugus	186.15***
Shirley, Fed.	119.86**
Somerville, 1st	154.00
Somerville, W.	20.00**
Southbridge	194.35***
Spencer	—
Springfield, Fed.	127.63
Stoughton	—
Swampscott	31.25**
Wakefield	56.50**
Waltham	205.00**
Warren, Fed.	10.00
Wellesley	25.00
Weymouth, 1st	31.35**
Weymouth, N.	100.00
Weymouth, S.	25.00
Worcester, ALL S.	119.65**
Worcester, 1st	371.27**
Yarmouthport, Fed.	15.00**
	11,142.56

Michigan

Concord	77.25*
Detroit, Fed.	1,142.27*
Detroit, N. W. Ctr., Fed.	31.53**
Farmington	57.31*
Horton	95.77***
Lansing	69.40
E. Liberty	238.78***
	1,712.31

Minnesota

Minneapolis	387.60**
Owatonna	40.00*
Rochester	436.50
	864.10

Mississippi

Burruss Memorial	22.00**
Liberty Church	23.50*
Ridge Church	6.00
	51.50

New Hampshire

Alstead	80.44***
Claremont	15.21
Concord	626.00***
Dover	10.00
Enfield, Fed.	25.00***
Fremont	—
Gorham	5.00**
Kensington	21.13***
Kingston	—
Lempster	10.00*
Manchester	338.00**
Marlboro, Fed.	238.45***
Nashua	10.45
Newfields	10.00
Newport	20.00*
Nottingham	20.00**
Portsmouth, Fed.	256.00**
W. Chesterfield	14.30***
Westmoreland, Fed.	21.00**
Winchester, Fed.	125.00***
Woodsville	119.68***
	1,965.66

New Jersey

Glen Ridge	41.00

New York

Albion	135.75**
Auburn	5.00**
Bemus Point	—
Binghamton	73.00
Bristol	100.00**
Brooklyn	497.91**
Buffalo	86.10
Canandaigua	10.00*
Canton	221.59
Carthage, Fed.	176.74***
Cedarville	—
Central Square	83.99***
Cicero	25.00**?
Clarendon	10.00*
Cooperstown	25.00
Cortland	—
Dexter	5.00
Dolgeville	132.99**
Edwards	—
Ellisburg	—
Fairhaven	10.00*
Floral Park	343.66***
Fort Plain	141.61
Henderson	34.03***
Herkimer	—
Hornell	5.00**
Little Falls	77.70
Loon Lake	10.00*
Macedon	—
Middleport	—
Middletown	136.20**
Middleville	—
New York City	184.65
Oneonta	7.00
Perry	49.75**
Ridgeway	—
Rochester	774.85***
Salisbury Ctr.	38.27**
Schuyler Lake	28.89
Southold	—
Syracuse	713.00***
Utica, Fed.	153.00**
Watertown	90.15**
	4,385.83

North Carolina

Clinton	52.11***
Kinston	79.11***
Outlaws Bridge	64.92*
Pigeon River	—
Red Hill	75.00***
Rocky Mount	80.32***
Shelter Neck	10.00*
Woodington	11.00***
	372.46

Ohio

Akron	685.16***
Alcony	20.00*
Attica	49.75
Belleville	20.00***
Blanchester	29.39***
Caledonia	41.00
Cincinnati	345.13***
Cleveland, Fed.	—
Cleveland, Unit., Fed.	71.17**
Columbus	—
Eaton	60.00***
Eldorado	50.00
Frost	—
Jersey	8.25
Kent	101.00
LeRoy	143.00***
Little Hocking	26.00***
Lyons	242.00***
Milford	21.00***
New Madison	10.00***
North Olmstead	91.80
Norwalk	125.00**
Olive Branch	11.00***
Rockland	—
Springboro	40.00*
Springfield	46.00**
Woodstock	88.84
	2,325.49

Pennsylvania

Brooklyn	32.75**
Girard	28.70**
Kingsley	27.28***
Linesville	25.00**
Philadelphia, Mes.	135.00
Philadelphia, Res.	537.65***
Reading	15.00
Scranton	25.00
Sheshequin	—
Smithton	81.41***
Standing Stone	—
Towanda	—
Wellsburg	—
	912.79

(Continued on Page 214)

Our Library Desk

Champions of Freedom and Honesty in Religion

REBEL THOUGHT*

REBEL Thought, by Herbert Faulkner West, is a book written by a courageous thinker, tough-minded and yet full of humanity, speaking occasionally with denunciation and with the forked tongue of irony, but revealing, withal, passionate devotion to intellectual freedom and honesty as well as profound faith in the worth of persons and the potentialities of free men. I respect the author's intellect and value his friendship highly.

Herb West introduced me to some of the rebels in his book about twenty-five years ago, when I took his course in *Types of Rebel Thought at Dartmouth College.* It was then, as I see it now, that I, unknowingly, started in the direction of Universalism. For the first time then I began to realize (it was in the midst of the fundamentalist-modernist controversy) that religious and moral truths must be subjected to scientific tests as well as to the tests of Scriptures and dogmatic, authoritative theology. Then it was, too, that partially under West's influence, I came to realize that most of man's progress and Biblical criticism in religious understanding has come through battle against accepted beliefs and not infrequently from nonclergymen (usually men of letters) or from extremely unorthodox, rebel clergymen.

West, with whom I recently enjoyed stimulating conversation, in his home and on the Dartmouth campus, is still very much a rebel himself. He is that rare kind of person who illustrates Bernard Shaw's statement that really distinguished thinkers become more revolutionary as they grow older, instead of fading into compromise and expediency. His book, of course, is just as revolutionary as its author — a rebel against all uncritical thinking — intellectual laziness, pedantry, pomposity, dishonesty — and against all authoritarianism and intellectual authority except common sense, reason, and science. Like Thomas Jefferson, to whom reason was man's only oracle, he seems to have sworn "upon the altar of God eternal hostility to every form of tyranny over the mind of man."

In his discussion of the rebel thought of such men as Socrates and Plato, Jesus, Voltaire and Rousseau, and some of the great men of the Renaissance and modern times, pulling no punches, this author strikes out frequently against "all forms of totalitarianism including the Kremlin and Rome," convinced that "as believers in democracy we can do nothing else." His intention is "to trace here the two great traditions in thinking: the humanistic and the naturalistic, showing, by writing on various representative thinkers of both traditions, how one appears to be losing ground, and the other (the naturalistic) becoming more and more persuasive to more and more people." He hopes, however, "that the rise of naturalistic thinking, with its shifting values always relative to time and place, does not, in fact, destroy the absolute and unchanging values claimed by Christianity."

These discussions, generally biographical in form, are written not only with vigor and clarity but also with a spicy mixture of incisive criticism and sprightly humor that extends even into the notes at the back of the book. In his "Prelude" West laments the fact that as a graduate student at Harvard he was unable to write a single sentence of his own "because every statement had to be backed by some authority or pedant." I see what he means, for I have found that scholarship all too often descends to a passion for the inconsequential or to the horrible dullness of objectivity. Pay no attention, then, to anyone who tells you, and one person said this to me, that this book has too much of the "I" attitude. Writers must be themselves or they are nothing.

In his discussion of the Renaissance thinker Giordano Bruno — I first heard of Bruno in West's course — the author says that that thinker was "badgered because of his views by both Protestants and Catholics who finally hounded him to death"; and he describes the Calvinists of that day as men "in whose veins ran ice water and whose idea of a good time was to sleep on a board." Speaking of Giorgio Vasari, a painter and author of the famous *Lives of the Painters,* West quotes a criticism of the Mona Lisa — "She has a divine rather than a human smile —" and adds, "the quality of which statement is on a par with most art criticism."

The most interesting chapters to me, perhaps because of my own interests as well as the excellence of the writing, are those on Thoreau and Jesus. Thoreau, the man with whom West finds himself the "most sympathetic in spirit," is praised as a person of "inspired good sense"; and we are reminded that in these times of increasing regimentation "the honest and rugged individualism of Thoreau is the only thing that will save us from becoming the victims not only of machines, or of the inventions of science, but also of power-loving authoritarian and totalitarian governments." Jesus is discussed with sympathy and admiration as well as learning. "One of the most honest and telling criticisms of the Church," the author says, "has been that it has buried the real Jesus under ritual, dogma, organization, and politics, and that this has been done deliberately for purposes obvious to anyone who inquires into the history of the Church." Along with Jefferson, whom he quotes, the author ascribes to Jesus "every *human* excellence," believing "that he never claimed any other."

Several ideas, or interpretations stand out in this book. For one thing, the author, in a way that would amaze some of the controversialists in our denomination, uses the word "humanist" to include traditional Christians and not naturalists, contending that "the modern naturalists and pragmatists who call themselves the new humanists need a new term to describe

**Rebel Thought*
By Herbert Faulkner West
The Beacon Press, 1953, Price $3.75

themselves." To him a humanist is "one who believes that man is the measure of all things, that there is an eternal dualism in God's plan, that man has an immortal soul which raises him above all other living things, and finally that he is not a part of nature, save in his physical attributes, but above and superior to it." But this is, as he says, the classical and traditional meaning. Another significant interpretation is that of the Renaissance, the deeper meaning of which is brought out by more thorough discussion of scientific and philosophic thought than is usually found in the writings of the partisans of art and Catholicism. Finally, the author characterizes our own age as one "of science, with a background of irrationalism and emotionalism (feeling) dominating our entire intellectual life." Support for this view can certainly be found in much of our modern art and literature. To conclude, we shall quote Herb West's own statement of his faith:

My own faith is simply this: We should return to reason and common sense, to an honest and simple decency in public and private life, and we should make science our servant instead of our master.

THE JEFFERSONIAN TRADITION*

This handsomely printed and illustrated book is a collection of a series of radio programs presenting the high points, or epoch-making scenes, both in the intellectual life of Thomas Jefferson and in the formation of the American mind. Under the editorship of Professor Dumas Malone, the outstanding biographer of Jefferson today, this series, despite its multiple authorship and its daring use of quotations out of text, achieves artistic unity and power as well as timely impressiveness of utterance for our day.

The purpose of the radio series, says Professor Malone in the Preface, was originally ideological rather than biographical, but certainly Jefferson was well chosen as the focal point. Notice the emphasis upon Universalism in the following statement of purpose: "One man out of the past, Thomas Jefferson, was seized upon as the best personification and symbol of certain ideas which are characteristically American — though most of them may also be regarded as universal — and which are still of vital importance to our own country and the whole free world in the unending struggle against totalitarianism."

Professor Malone's Introduction, "What the Jeffersonian Heritage Means Today" is a perfect gem of a succinct essay on the man who, while not representative of all distinctively American ideas, "represents as complete an antithesis to totalitarianism as history affords." *And "Jefferson put religious freedom first."*

In these radio dramas the voice of Jefferson predominates, speaking nobly but humanly out of the past, against a background of music. At times with superb logic and at times with beautiful lyricism, he speaks. First he speaks — and how admirably his words were penned for radio dramas as well as for reading — first he speaks from the grave to remind us that he inscribed on his tomb words expressing what he considered to be his greatest achievements — "Here was buried Thomas Jefferson, Author of the Declaration of Independence, of the Statute of Virginia for religious freedom, and Father of the University of Virginia." Next we hear him defending his stand on democratic freedom and independence against the aristocrat John Dickinson. We hear him refusing to stoop to the lures of political supporters who would assure him of the Presidency at the sacrifice of higher principles. We hear him discuss with Adams natural aristocracy of talents and artificial aristocracy of wealth and social position. He fights for religious freedom and for freedom of the press; he founds a university and advocates specific plans for broadening opportunities for education. He tells us how he feels when, reluctantly and yet with a sense of dedication to humanity, he leaves his happy home at Monticello to serve his fellow men. He is even called from the grave to appear before the Posthumous Committee on Revolutionary Activities. On this occasion he defends himself before the Russian Commissar against the charge of spreading ideas on revolution that are similar to those of communism. With magnificent argument, aided by his counsel Ben Franklin, he blasts dictatorship and ends magnificently by pointing out that whereas the Commissar ended with liquidation and obloquy, he has been vindicated and approved by history as a genuine democrat. This particular radio drama, like the others, contains many beautiful lyrical passages. It ends with Jefferson's return to the grave on the grounds of Monticello:

> Dabney Carr, my boyhood friend, took my hand when I came back to the Monticello slope at twilight. And Martha smiled, and evening birds sang threnodies for the day at dusk. And I lay down again to rest and pulled the sod across my eyes. Dusk stood in the tall pine. Monticello . . . we were all together.
> How still it was. How lovely . . .

—KINGSBURY BADGER

**The Jeffersonian Tradition*
Edited with an Introduction by Dumas Malone
Written by Morton Wishengrad, Milton Geiger, Joseph Mindel, and George Probst
The Beacon Press, Price $3.50

MEN MUST GROW

One of H. G. Wells' novels of fantasy tells of children who, fed on a synthetic diet, grow to a monstrous size. One of these, grown in manhood to the height of a large building, escapes from his place of confinement and explores for the first time the world of his little brethren. Standing astride the streets of a city, like Gulliver among the Lilliputians, he regards with growing amazement the busy scurrying of the tiny people beneath him, and ponders, "What's it all for?"

*The Hills Are Strong**, autobiography of Rollo Walter Brown, tells of how another tall man escaped from the confining hills of a small mining community to find the world and ask the same question: "Just what is it that we run the world for, anyhow?" In a rich life, he learned much from studying, travelling, teaching and lecturing, but he found the answer at last in the message of the hills, the strong hills, of his childhood. ". . . there is no life

* *The Hills Are Strong,* by Rollo Walter Brown, Beacon Press, 1952. Price $3.50.

deserving the name that is not a growing in creativeness." "In our clearest moments we know well what the distant ideal is: We would run the world to give human beings the experience of fullest growth." "Men must grow — must be free to grow;" in this he finds all the meaning of life and all the justification for the complicated process of living.

The fascination and deepest value of biography probably lies in its ability to bring one person out of the crowd and set him apart for a moment, that we may recognize and appreciate him as unique and precious. From being one in many, a fraction of a statistic, he becomes a focal point of our interest and concern. The little adventures and successes of ordinary life are seen as important when they happen to him, and a modest casualty list of one is acutely tragic if he is that one. We become aware of the importance of his best living, and it is unthinkable to us that the development of his divine and unique potentials should be left to the disinterested chance of our society. The newspaper reporter often performs this same function for us when, in search of "human interest," he spotlights the fate of a single individual or family in a mass disaster. Then this person or family, only one of many whom we have not regarded as important, suddenly becomes precious in our eyes and his, or their progress a matter of vital concern in the worthwhileness of all life. With Brown we say of them, they must have the freedom to grow. Everyone cannot fall down a well. Everyone cannot be catapulted into public appreciation and concern by appearing on "Strike It Rich" ("the show with a heart"). Yet everyone has the need and the right to grow. Somehow, we must make a symbol of the few we can appreciate, and from them learn that men, all men, must grow. In this is the central purpose of all society and government. Without constant and direct reference to this purpose, our institutions and corporate activities are foolishness.

Man must grow physically: not in size, only the immature look for virtue in gigantism; but in health and vigor. Man must grow intellectually. It must be, more than it ever has been, a purpose of our society to free each person for the full development of his creative powers. It is not enough that the great masses of the people be brought only into a working competency, so that they may read and write and be led by their noses. The divine demand within each person of the mass is that he shall find fulfillment in the freeing of his unique powers of creation, and something vital is lost to the world forever, the meaning of all of life is destroyed, for us and for him, in so far as this is not accomplished.

Man must grow spiritually. The world has had about as much as it can take of the cold, raw, vicious force of abstract science, knowledge without wisdom. Tongues shall cease and knowledge shall vanish away, but the never-ending, abiding, work of man is in the things of the spirit. As we progress in understanding and appreciation of each other, in love, in faith, in wisdom, in worship of God, we attain our true stature. It is in our increasing awareness of the essential sacredness of persons, things, and events that we achieve genuine growth.

Men must be free to grow. Here is a doctrine to put our world right side up, if we but attend to it. But it will be a long time before we attain such perfection in our corporate affairs. While we labor to this end, it is still the divine expectation on each of us that we shall grow, and no inadequacy of government or disinterest of our fellow men can relieve us of it. More than a social gospel, then, is "men must grow." It should be to us as personally stirring as the most evangelical of the gospel challenges. Whatever the odds, however difficult our society makes it, however badly we have been shortchanged, we must grow. However reluctantly life yields its blessings to us, the only meaning in our existence comes from what we can wrestle from it, as Jacob wrestled with his angel, in growth of body, mind and spirit.

—Albert F. Ziegler.

Washington Post Photo

Universalism is Families
Robert E. McLaughlin, recently appointed member of the Public Utilities Commission, with Mrs. McLaughlin and their sons, Robert and Stephen, all members of the National Memorial Church, Washington, D. C.

Reactions Of Our Readers

BEAUMONT ON A CHRISTIAN FOREIGN POLICY

To the Editor:

The confusion of thought in Mr. Barr's article, *Toward a Christian Foreign Policy* in the June issue seems to be based largely upon a failure to understand that what we loosely call "communism" has various aspects, and Mr. Barr leaves us always in doubt as to what is the aspect of reference. We use the word as a sort of blanket to cover quite diverse ideas, and what may be true of one aspect may be totally false when applied to another. Thus, the word properly covers a purely economic theory as to how the happiness (and virtue) of man may best be advanced and sustained for all men. That phase of it deserves our candid, rational study and analysis. Our schools ought to teach, objectively, just what it involves, and should it appear that the system is better for mankind than the one we now have, then we not only *ought* to adopt it, but in due time we certainly shall do just that! Certainly it is nothing to get hysterical about either pro or con. As we now see it the chief, but sufficient, objection to it as we see it in action is that it costs too much in human liberty and therefore in human happiness, so that the practice kills the theory.

Communism is also a religion in that its major tenets cannot be proved scientifically, and must be taken on faith, or not at all. Like any religion it attracts its quota of fanatics, bigots, willing martyrs, and others of the lunatic fringe. But again every man's religion is his own affair and while we are at liberty to look upon its present manifestations as mere superstition of no lasting importance, we have no business interfering with even the religious follies of our neighbors. We should give credit for sincerity wherever possible and let it go at that. "If it be of God it will triumph anyway, and if it be not of God, it will not endure."

We also use the word communism as meaning the present Soviet Government of our ex-ally, Russia. Viewing this aspect we do find some basis for concluding that the Devil does indeed live in the Kremlin. Let us look at the record. That government was, historically, the last one to declare war. It is therefore the least "peace-loving" of all. Moreover, it declared war for a bribe, and against a neighbor against which it had no greivance, and with which it had a treaty of peace and mutual assistance, an act of black treachery against Japan, itself, of course, no "saint" among the nations, if that makes any difference. Again it customarily resorts to murder at home and abroad (Trotsky) as an instrument of policy. Consider the "purge trials." It has been repeatedly guilty of aggression and of fostering warfare, slaughter, arson and all evil in neighboring countries. It has never yet kept the terms of any treaty as an obligation, since the date of the Litvinov agreement. To call such a government the devil incarnate may not be strictly accurate, but it certainly is sufficiently convenient to be permissible.

Unfortunately the word has a fourth aspect, the political. We use it, and properly, to identify a local conspiracy, fomented from abroad, to subvert our form of government, not by appeals to reason or even self interest, not by efforts to persuade men to unite to vote blind or incapable leaders out of office, but to overturn that government against the will of the majority by fraud, violence, and connivance with a foreign power, in a word, treasonably. There is no doubt that all thinking Americans, even those who think Socialism is better than Capitalism, object to this last phase of the matter, and that resentment is nothing new, nothing fanned up by fanatics or publicity hounds, for our laws have long prohibited all forms of treason, while our consciences rebel against treachery.

With this preliminary, let us look at Mr. Barr's words. One trouble is that your author gazes so intently through his telescope at the bushes that he fails to see the forest or even a single one of the trees that compose it. The real trouble with which the world is now plagued is wholly a moral problem. Its basis is a clash of two different moral concepts. Our code, which, of course, we honor by the breach as well as by the observance, is essentially a Christianized commercial code. The Russian code is essentially a military code. We believe that we ought to keep our contracts even when it proves temporarily disadvantageous so to do. We believe in helping one another, freely and spontaneously without obvious selfishness. We feel an obligation toward the less fortunate. We are acutely troubled by human misery, both at home and abroad. Note the Hoover relief of post-war Europe, the U. N. R. A., the Marshall Plan, "Wheat for Pakistan" and a thousand other "relief" plans and "drives."

The Russian code substitutes for all this a single standard of virtue, — "What benefits the State is wholly good, what is detrimental to the State, even temporarily, is wholly evil." "The end justifies the means." It is right and proper to deceive, circumvent, ambush, imprison and even murder an enemy, and all men who are not with us are our enemies.

Holding respectively to two such different concepts of what is right, or "pleasing to God" if you prefer, we clash because we do not speak the same language, we use words to mean opposing ideas (such as "democracy," "peace loving," "freedom") and the result is usually misunderstanding and friction. We misunderstand them as much as they misunderstand us.

But Mr. Barr is on completely untenable ground when he speaks of a "Congressional witch-hunt." There is nothing that can properly be termed a witch-hunt and never has been, either in or out of Congress. One or two of our elected representatives may not always have exhibited all the restraint and politeness toward a confessing criminal that Lord Chesterfield would have advised, but to blame any such excesses on Congress as a whole is absurd. In every case the action to which we must suppose that Mr. Barr objects occurs in the uncovering of criminals, not political foes.

And there is no question of "sin" involved in any manner whatsoever. Crime, yes, but not sin or any taint of sin. To so twist the facts open to the observation of all men is to alienate the reasonable and rational observer of that "forest." Mr. Barr says "It is a major triumph for the Devil that he has persuaded *them* that the only source of sin is communism." Who is "them"? Just who has been persuaded, and by whom. Such a sentence is utter, unrelieved nonsense. Again he says "We are all being urged to apply for plenary indulgence by joining the Red hunt" and slandering our neighbors. No one has "urged" me. Has anyone been inciting the editor of the Leader to slander or tattling? Can *anyone* be pointed out who has been recruited for such an enterprise? It just simply is not true.

Mr. Barr thinks that our post-war foreign policy "cannot be defended before God." Would he infer that our war, or pre-war policy could be so defended? If he refers to "post-war" it is obviously to avoid mention of certain war errors which were still more indefensible. But can the war, pre-war, or post-war policy of any nation in its entirety be "defended before God"? Obviously that depends wholly on the standard of judgment, and certainly I have as good a right to determine that standard as has Mr. Barr. Actually all that he was saying was that he was not in sympathy with all parts of our very much confused and confusing national policy as he knows it. Probably he does not approve of such obvious yieldings to expediency as are typified by Cairo, Yalta, Teheran and Potsdam. Neither do I.

Mr. Barr says "The communists have offered them (two-thirds of mankind) a plan." Yes, they have, and the plan is SLAVERY. It is the abject surrender of the right to worship God as one sees fit. It is the surrender of all right to seek "truth, known or to be known." It involves the surrender of everything we now hold dear, all moral and ethical values, and all political freedom, in exchange for the promise of an impossible economic freedom.

A great fault of the article is its tendency to deal in wide generalities, in unfounded accusations, in "smear tactics" (his mention of Mr. Velde), its total lack of specifications, and its distortion of the truth.

Thus he says "We had better investigate why our agents in Washington are refusing to cooperate with our neighbors in other lands." Just what does that mean? "Cooperation" is a dual matter. It takes two to cooperate, and there is certainly a possibility that if we refuse to cooperate on the other fellow's terms he may be refusing to cooperate on our terms, also it may be that our terms are the more practical, just, and God-given than his are. In a word such a sentence embodies no sense at all, because it lacks specifications.

Mr. Barr is right, however, in saying that until we have lifted from our consciences a great burden of sin we shall be sore beset. He errs in his identification of the great sin. At Cairo in November of 1943 our President in the name of the American people promised our ally, the Republic of China, to drive the Japanese out of Manchuria and to restore it (and even Hong Kong as well according to Elliot Roosevelt) to the Chinese National government.

Later, in the same month at Teheran he promised the Russians as a bribe that if they would join in the war against Japan he would give them Manchuria and the Kurile Islands. In other words the American people have sought political ends by bribery and treachery. We undertook to pay that bribe not with our own property but with the property of our unwilling allies and friends toward whom the act was rank treachery, and the cause of all our later Asiatic woes.

Now I do not approve of any form of bribery, even bribery in what at the moment may seem to be a good cause. And I do not like treachery, especially unnecessary, wanton, senseless treachery against a good and faithful friend. Those are the "sins" for which we are now paying the awful penalty, and which lie so heavily on our united consciences.

—Hartford Beaumont
New York City

New Universalist ministers at their 1953 orientation Seminar with Universalist Church staff members, Rolling Ridge, Andover, Massachusetts.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

FIELD WORK BOOKINGS

At the Ohio convention we were surprised to find a layman surprised that we would visit his church!

Our churches are entitled to field service. Local churches are urged to make their wishes known; likewise state conventions.

Sometimes we are able to come on short notice, but long-term planning is important. For example, when Mrs. Nichols from Lyons, Ohio, asked if we could stop there, we were able to say that we could include Lyons, either going to or returning from field visits scheduled for Illinois and Iowa in October and November.

Long-term planning hinges, in some degree, on decisions that will be made at General Assembly, at Andover, in August. Filling of vacancies on the educational staff is a case in point. All the more need then for having requests for field work well in advance.

As a matter of record, the director, in addition to administrative responsibilities, commission meetings, institute planning, and the like, has had field appointments from December 1, 1952, to July 9, 1953, as follows: Cambridge, Mass.; Silver Spring, Maryland; UYF-AUY Joint Board meeting at Washington; Wausau, Mukwonago, and Racine, Wisconsin; Orange, Mass.; Manchester, N. H.; Lowell, Assinippi, Monson, Orange, and North Orange, Mass.; Biddeford, Maine; Medford, Mass.; Philadelphia (both churches); Hartford, Conn.; Swampscott, Worcester (All Souls), Abington, Gloucester, Saugus, Tufts College, Mass.; Springfield, Morrisville, Barre, St. Johnsbury, Derby Line, Vermont; North Hatley, Quebec; Seminar for New Ministers; Castine, Augusta, Waterville, Maine; Massachusetts Universalist Convention; Brattleboro, Vermont; Illinois Universalist Convention, Joliet and Oak Park, Illinois; Olinda, Ontario; Iowa Universalist Convention; Ohio Universalist Convention; Woodstock, Ohio; Gloucester and Salem, Mass.

Fall bookings include Concord, N. H.; Indiana convention; Vermont convention; Springfield, Mass.; and the mid-western trip referred to above.

Our associate, Mary Lillie, has had her own schedule. "Follow through visits" were planned for her in Silver Spring, Philadelphia, Worcester and Biddeford. On an initial visit, the director strives to alert the entire parish to awareness of its educational task, meet with Religious Education Committee, counsel on curriculum, confer with teachers. Six weeks later, the new teacher, who has become acquainted with her class and has studied her course in its sweep, often has a lot more questions to ask. Then is appropriate time for the second field worker to arrive.

Needs vary according to churches; likewise the program. Let us know your field work needs.

—Edna P. Bruner

THREE BOOKS AND THE PEACE PROBLEM

Wars and rumors of wars are discouraging to the human spirit. Wars, however, have their causes. A year ago, Governor Thomas E. Dewey, in *Journey to the Far Pacific,* pointed out that the great question for millions in Asia is, "Where is tomorrow's bowl of rice coming from?" Justice William O. Douglas, in *North from Malaya,* also points to the problem of hunger and to the insistent desires of peoples to be free, free specifically from colonialism, feudalism, second-class citizenship, and landlordism. In *The Taming of the Nations,* Professor F. S. C. Northrop, of Yale, deals with the cultural bases of international policy.

These books throw light and understanding upon the problems and therein give hope. We recommend them to our older youth and adults.

—E.P.B.

THE SOUTHERN INSTITUTE

The Universalist Southern Institute at Camp Hill, Alabama, held this year from June 14-20, is a leadership education conference on a family basis with a rich program for all age groups.

Under the guidance of the Rev. Ernest T. Marble of the United Liberal Church, St. Petersburg, Florida, the adults considered many of the vital questions raised in the book, *Today's Children and Yesterday's Heritage,* by Sophia L. Fahs. The Rev. Glenn O. Canfield of the United Liberal Church, Atlanta, Georgia, led a discussion group on a realistic view of the life of Jesus, enriched by his long study and a wealth of background material. Daily chapel services were conducted by the Rev. William Arms of Brewton, Alabama. Concurrently the high school group, with the Rev. Carleton M. Fisher, director of the Department of Service Projects of The Universalist Church of America, faced up to the issues involved in concerns for the dignity and worth of every person. With the Rev. Donald R. Stout, assistant minister of the Community Church, Boston, Mass., junior highers brought their own experience to bear on what it means to "become a person," while the juniors, with Mrs. Elizabeth Marble, considered the rights all people have, and the primaries, with Marie Prater of Seven Springs, N. C., gathered insects, leaves, and plants for use in their nature workshop. Mary B. Lillie of the Department of Education of the UCA, was general director of the children's program.

The facilities of The Southern, a private school for young people where the institute was held, are fine, and the fellowship of students and faculty added a good deal. Every day saw groups swimming at the pool and evening recreation under the leadership of a youth committee working with the Rev. Donald R. Stout, John Coffee, and Marie Prater. Mr. Coffee, divinity student at Harvard University, edited the camp news sheet, *The South Wind.*

The Southern Institute is a community gathering, with a gracious welcome from the members of the Camp Hill Universalist Church and their minister's family, the Rev. and Mrs. George Mackay. On three eve-

(Continued on Page 211)

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

CAMPS FOR DIABETIC CHILDREN

Both camps have the largest enrollment in their history. For the first period of two weeks at the Clara Barton Birthplace Camp sixty girls were present, while at the Elliott P. Joslin Camp, sixty-four boys are enjoying a happy camp experience.

The programs are in full swing under the supervision of excellent counsellor staffs. The new Heckscher Recreation Building at the Elliott P. Joslin Camp will be in use for the second camping period. Mrs. Daniel L. Taylor, the A. U. W. camp secretary, is living at the farmhouse located on the E. P. J. Camp property, where she keeps in close touch with the camps and handles the many business details involved.

Items of interest concerning the camps will be on display at the biennial convention in August. Persons traveling through Massachusetts are urged to visit the Clara Barton Birthplace and camps to see for themselves the extent of this fine humanitarian work.

PROGRAM FOR THE FIFTY-NINTH BIENNIAL SESSION

Friday, August 20, 1953

8:30 - 9:30 A.M.

Registration

9:30 A.M.

Worship Service — Mrs. Carl Knost, leader

9:45 A.M.

Call to Convention

10:00 - 11:00 A.M.

Business Session — Mrs. Cyrus F. Springall, President, will preside

11:00 - 12:00 A.M.

Round Table Discussions — Delegates will separate into small groups for discussions of topics such as: Worship, Finance, Organization, Service Projects, United Nations, Education, Legislation, and Mental Health

Luncheon

1:30 - 2:30 P.M.

Program Demonstrations—Actual programs will be presented briefly to demonstrate different techniques. Among the programs to be given will be a panel, sociodrama, film, radio drama, music, map talk, a short skit, quizzes, book reviews, and finally a worship service with colored slides

2:30 - 4:00 P.M.

Business Session

4:00 - 4:30 P.M.

Gift Service — Gifts will be used for furnishings for the new Heckscher Recreation Building at the Elliott P. Joslin Camp and for a new addition to the Koishikawa Universalist Center, Tokyo, Japan

Mrs. Benjamin B. Hersey and Mrs. Robert M. Rice will lead the gift service

Charge to New Officers

4:30 - 5:30 P.M.

Round Table Panel Discussion — Brief reports from each Round Table will be included in the panel

SPECIAL COMMITTEE CHAIRMEN

Nominations — Mrs. Robert Dick, Lyons, Ohio

Business — Mrs. Minot Inman, Foxboro, Mass.

Resolutions — Mrs. Albert Harkins, Elgin, Illinois

Exhibits — Mrs. Lester W. Nerney, Attleboro, Mass.

Registration — Mrs. Norman Whippen, Durham, N. H.

Unitarian-Universalist Women's Luncheon, Saturday, August 21 — Mrs. Nathan K. Gallinger, Malden, Mass.

CONVENTION ITEMS

The A. U. W. is a non-delegate body, any Universalist woman who attends being eligible to vote at the business sessions.

It is hoped that as many women as possible will plan to remain throughout the joint convention of the U. C. A. and the A. U. A. The vote on Federal Union is important to each of us.

Monday, August 23, the Convention Worship Service will be led by Mrs. Cyrus F. Springall of the A.U. W. and Mrs. Stoneham of the Unitarian General Alliance.

Please make reservations as soon as possible. Write Miss Bernice Cunningham, 16 Beacon Street, Boston 8, Mass.

This A. U. W. biennial convention is your convention. Help make it successful and worthwhile by actively participating in the occasion.

EDUCATION

(Continued from Page 210)

nings, the adults and visitors from Camp Hill met at the church for services conducted by Mr. Mackay and the Reverends William Arms, Ernest Marble, and Carleton Fisher; on one afternoon Miss Lillie was the speaker at the meeting of the Association of Universalist Women.

Throughout the entire program there was a warmth and fellowship that highlights the concerns of the Universalists and Unitarians from Florida, Mississippi, Alabama, and Georgia who gather there. For the past several years Mrs. C. Howard Leveritt of Decatur, Georgia, has been chairman of the planning committee and able dean of the institute.

—Mary B. Lillie

TUFTS COLLEGE

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

Nils Y. Wessell, *Acting President*

For information address:
Medford 55, Massachusetts

News of Churches and Church People

CALIFORNIA SIXTY-SIXTH ANNUAL CONVENTION

Left to right: Rev. Dana E. Klotzle, Dr. Robert Cummins, Mrs. Montague Everitt, retiring president, California A.U.W.; Rev. Horton Colbert, Rev. Kenneth Hutchinson.

The scent of orange blossoms was in the air as California Universalists gathered at Santa Paula for their sixty-sixth consecutive annual meeting on May 16. The first Universalist Church of Santa Paula located in the center of the fertile Santa Clara River Valley played host to fellow Universalists from fifteen California communities scattered between Oakland on the north and San Diego on the south.

More than one hundred fifty sturdy Californians of all ages came together to reiterate their conviction that liberal religion has a vital mission to fulfill on America's last frontier, the West Coast.

The annual reports of the churches given by the ministers and board chairmen indicated not only the progress made, but also the opportunities ahead. It is, of course, true that some organizational leaders whose efforts have not brought results like to dwell on opportunities. Such was not the case in regard to California leaders in the opinion of this observer, however.

The Rev. Harold Schmidt of the San Fernando Valley Universalist-Unitarian Church reported that a substantial increase in church school enrollment has forced the parish to initiate plans for plant expansion. Stanley Harvey, loyal and able board chairman of the Santa Paula Church, stated that architects' plans for a thirty thousand dollar educational and social hall unit are completed. The Rev. Wallace D. Maxey, minister of the newly located Los Angeles First Church, spoke of the slow, but steady increase in new members at the new location. Representatives of Riverside, Pasadena and Hollywood churches expressed satisfaction with the year's results and spoke knowingly of opportunities to be seized and fulfilled.

Most encouraging of all reports was that given by the representative of our embryonic church in the Costa Nesa-Newport area. The new group, known as the Harbor Universalist Fellowship, has been holding regular services the past twelve weeks under the leadership of the minister-at-large, the Rev. Douglas Frazier. A church school was organized on April 12 with Earleen Kirby, Regina Brigham and W. E. Bowler as the staff.

The minister-at-large reported that he has inaugurated extension work in the Monrovia, Azusa and Covina areas, southeast of Los Angeles. He reported that extension work in the Beaumont-Banning area and the area southwest of Los Angeles had not been productive up to the moment.

The California Association of Universalist Women met in the morning under the gavel of Mrs. Montague Everett, Santa Paula, the state president. New officers for the year ahead are: Mrs. L. E. Morrison, Pasadena, president; Mrs. Stanley Harvey, Santa Paula, vice-president; Mrs. Fred Braddock, Pasadena, secretary; Mrs. Ethel Stukey, Pasadena, treasurer; Mrs. Mariette Bloom and Mrs. Mary Perdue, Los Angeles, trustees.

At mid-morning, the Rev. Harold Schmidt conducted an inspiring worship service in which he urged the delegates to universalize all of the areas of human relationships in terms of the basic Universalist doctrine, respect for persons.

Frederic Griffin, Pasadena, reported the nominating committee's slate of officers and the following were elected: president, the Rev. Horton Colbert, Riverside; vice-president, Mrs. Marion Swartzlose, Pasadena; secretary, Mrs. Alice Varney, Los Angeles; treasurer, Robert Terman, Hollywood; trustee, Dr. Robert Deanada, Los Angeles.

The delegates ate a most satisfying luncheon in the vestry of the host church and were then treated to a first-hand report of our Japanese work by James and Jean Fry. The husband and wife team, now living in San Diego, were both enthusiastic about our work in Tokyo and Nagano areas and expressed a deep desire to return there soon.

At 4:00 P. M., Cyrus Barnum of the Los Angeles speakers' panel for the Association of the United Nations, declared in an address that, "The U.N. is still the last best hope of earth." He praised the decision to enter the Korean War "as the first occasion in history when a group of nations band-

ed together to resist wanton aggression. The U.N., through its forum of open discussion rather than secret covenants, built up the kind of public opinion that forced the cessation of hostilities in Kashmir, Indonesia and Israel. Moreover, the non-spectacular achievements of the U.N. such as those of the Technical Assistance Program have fertilized the sources of peace. The U.N. has provided seven hundred and ninety-seven technical experts from sixty-one countries to work in countries that have asked for help and they have increased food productions; reduced spoilage, eliminated pests and controlled disease."

Easily the highlight of the convention was the major address given by Dr. Robert Cummins at the banquet in Masonic Temple. Introduced by the program chairman, Dana E. Klotzle, as "The man who had done most to reinvigorate the Universalist Church with a new sense of purpose and mission," he proceeded to define the new faith of our church. Said the retiring head of our church, "Man's will for peace is the only protection against an all out atomic war that could destroy civilization. The frightening atomic weapons of war are subject to man's will."

"Every Universalist church member," he went on, "is an optimist who believes that man can eliminate cruelty, war, dishonesty, and greed by resolving not to engage in these perversions of human behavior. Our faith is not in doctrines and creeds, but in the ability of the free creative spirit of man to mold the world in keeping with man's highest ideals. Universalism today is concerned with the primacy and unity of man, the universal truths found in all religions and in the establishment of moral and religious principles for world government."

Prior to his address, Dr. Cummins announced the appointment of the Rev. Dana E. Klotzle as executive director of the Board of Service Projects of The Universalist Church of America.

A new state organization of Universalist Youth was born at the convention headed by Elizabeth Campbell, Pasadena, president; Katherine Humphries, vice-president, Riverside; Roger Morrison, Pasadena, secretary; Carrie Lee Matthews, Santa Paula, treasurer. The young people enjoyed a special program led by William Young, Berkeley, and Mrs. Martha Tripp, Pasadena. The youth enjoyed a weiner roast and swim under the direction of Logan Hardison and Patricia Gilbertson.

Coffee was served to all delegates during the registration period as well as afternoon punch and cookies by the hospitable Santa Paulans.

The Rev. Kenneth Hutchinson, retiring state president, declared the convention to be the largest of recent years.

—Dana E. Klotzle

WOMEN'S ASSOCIATION

Universalist National Memorial Church

The May meeting of the Women's Association of the Universalist National Memorial Church marked the beginning of a new fiscal year. At that time the budget for 1953-54 was adopted. This budget showed anticipated profits from the Gift Nook, which is located in the Parish House, the monthly Book Review Luncheons and four Parish dinners.

The first of these dinners will be a "Tommy Tucker Sing" Dinner followed by an entertainment in which all can participate.

Although we have one of the largest churches in the denomination, it is a loyal, hard-working, small group of women who carry on the work of the Women's Association. The motto for the year is *Onward and Upward*—onward for the sake of work, upward through the power of faith.

Officers and Chairmen of Departments are:

President, Mrs. Alec W. Cawton; Vice-President, Mrs. Dean H. Rose; Recording Secretary, Mrs. George F. Thurber; Corresponding Secretary, Mrs. John M. Rutter; Treasurer, Mrs. Francis W. Erdman; Directors: Miss Georgella Forbes, Mrs. A. B. Cook, Mrs. Arthur G. Wiley, Sr.; Denominational Chairman, Mrs. Seth R. Brooks; Social Service Chairman, Mrs. Irvin C. Brown; Program Chairman, Mrs. Elon G. Salisbury; Book Review Chairman, Mrs. William H. McGlauflin; Audit and Finance, Mrs. Arthur G. Wiley, Sr.; Housekeeping Chairman, Mrs. George S. Holman; Gift Nook, Mrs. Asa M. McCain.

UNIVERSALIST YOUTH OF ILLINOIS MEET IN PEORIA

May 1, 2, and 3 brought Universalist young people from Clinton, Peoria, Oak Park, Avon, Elgin and Joliet together for their annual UYF Convention. Ronald Luderman of Joliet, state president, presided at the business sessions. Peter Knost, Richard MacDonald and Donna Fletcher of the host church worked hard to make this occasion a success.

Dr. Carl Andry, professor of philosophy of Bradley University, was the banquet speaker at the University Club, after which a barn dance was held at "The Barn." The Rev. John McPhee, executive minister for the Midwest Conference of Universalist Churches, was a guest at the banquet, as was Alice M. Harrison, director of Youth Activities of The Universalist Church of America. Miss Harrison was workshop leader for the theme of the conference, *Youth's Responsibility to the Church,"* and also conducted the service of recognition and installation of the new officers on Sunday morning in the Peoria Church. The officers are: President, Charles McEwan, Joliet; Vice President, Henry Parkhurst, Joliet; Secretary, Jeanne Swanson, Oak Park; Treasurer, Sally Fletcher, Peoria. Elected Board members, Richard MacDonald, Peoria; Judith Holderman, Elmhurst, Ill.

BROADCASTS FROM ANDOVER TO BE CARRIED ON NATIONAL NETWORKS

The National Broadcasting Company and Columbia Broadcasting Company will each carry programs from the biennial meetings in Andover, Massachusetts, August 23, 1953.

On Sunday, August 23, at 9:45 A. M. eastern daylight time, N.B.C. will feature a Unitarian speaker on the *Faith in Action* program.

Dr. Tracy Pullman of Detroit will speak over Columbia's *Church of the Air* at 10:30 A. M. eastern daylight time.

These broadcasts will give those who are unable to attend the meetings a chance to hear two of the Conference participants. Call your local station to request that this program be carried in your community, or taped and presented later.

CHURCH FURNISHINGS

Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs.
Beautiful altar sets and communion services.
Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor.
Send for our free catalog.

WHITTEMORE ASSOCIATES, INC.
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

Dean Academy and Junior College

Franklin, Mass.

Delightfully located in a beautiful old New England town.

Homelike atmosphere for boys and girls working together under normal life conditions.

Courses of study offered on the High School and Junior College levels.

Intensive review courses in preparation for college entrance requirements in the Academy.

Junior College courses that major in Secretarial Science, Business, Commercial Art, Fashion Design, Medical Assistant, Medical Secretarial, Home Economics, and Liberal Arts.

Send for catalog. Specify which.

WILLIAM C. GARNER
Headmaster and President

The Bethany Union for Young Women

256 Newbury St., Boston, Mass.

A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to

MRS. PEARL S. DUMAS
Superintendent

256 Newbury Street, Boston, Mass.

ALICE C. LANE, *President*
FRANK A. DEWICK, *Treasurer*

Unified Appeal

(*Continued from Page* 204)

Rhode Island	
Cumberland	—
Harrisville	40.00
Pawtucket	46.00
Providence, 1st.	405.00**
Providence, Med.	537.75*
Valley Falls	—
Woonsocket	754.31*
	1,783.06
South Carolina	
Bethel	—
Mountville	—
Newberry	22.50**
Tennessee	
Chattanooga	—
Vermont	
Andover	—
Barnard	5.00**
Barre	567.22***
Bellows Falls, Fed.	205.44***
Bethel	10.00*
Brattleboro, Fed.	438.25***
Calais	—
Calais, E., Fed.	—
Cavendish	40.00*
Chester	35.35*
Concord	20.90**
Derby Line	63.75
Felchville	—
Gaysville	—
Guilford	—
Hartland, Fed.	—
Montpelier, E.	10.00**
Montpelier, N.	—
Morrisville	27.00**
Northfield, Fed.	82.33*
Richmond	—
Rutland	50.00
St. Johnsbury	10.00
Springfield	153.71
Stowe	14.50
Strafford, S.	27.00*
Washington, N.	—
West Burke	20.00***
Wilmington	10.00*
Woodstock, N.	—
	1,800.45
West Virginia	
Fork Ridge	20.00*
Wisconsin	
Markesan	—
Monroe	150.00**
Mukwonago, Fed.	55.00**
Racine	51.51**
Stoughton	10.00* ?
Wausau	1,119.91***
	1,386.42
Canada	
New Brunswick	
Harvey	10.00***
Nova Scotia	
Halifax	25.00
Ontario	
Olinda	60.00**
Quebec	
Huntingville	—
North Hatley	—
	95.00

State Conventions have also increased their giving by more than $300. They have given as follows:

Connecticut	$500.00
Illinois	501.00
Iowa	1.00
Maine	108.43
Massachusetts	100.00
Michigan	1.00
New Hampshire	250.00
New York	500.00
Ohio	51.00
Rhode Island	150.00
Wisconsin	25.00
Total	$2,187.43

—June A. Burns

TUFTS COLLEGE
School of Religion

A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:
EUGENE S. ASHTON, *Acting Dean*
Tufts College,
Medford 55, Mass.

EDUCATION FOR LIBERAL MINISTRY

Theological School of St. Lawrence University

Thorough Religious Education Course
Freedom and Fellowship

Angus H. MacLean, PhD., Dean

Write for information

Dr. Max A. Kapp
Canton, N. Y.

THE
ST. LAWRENCE UNIVERSITY

Canton, New York

A Liberal Arts College

Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.

EUGENE GARRETT BEWKES
President

DOOLITTLE HOME
for the Aged
Foxboro, Massachusetts

Additional income is needed for current expenses. Annual dues, two dollars. Gifts gratefully received.

Additional funds are needed for maintenance. Remember the Home in your will.

A UNIVERSALIST HOME FOR UNIVERSALIST PERSONS

JOHN BOWMAN AWARDED CAMBRIDGE FELLOWSHIP

John Bowman, son of Mr. and Mrs. J. Russell Bowman of Malden, Massachusetts, has been awarded the Fiske Fellowship to study at Trinity College, Cambridge University, England, and travel on the continent for one year.

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Accepted the transfer from Massachusetts of the Rev. Dilworth Lupton.

Ratified the action of the Massachusetts Fellowship Committee in granting Reciprocal Fellowship to the Rev. Kenneth Warren and the Rev. H. Blair Whitney, both Unitarian clergymen.

June 30, 1953

—ESTHER A. RICHARDSON, *Secretary*

CONNECTICUT FELLOWSHIP COMMITTEE

This committee has accepted from Massachusetts the transfer of the Rev. Robert L. Jacobs who lives at 30 Hewlett Street, Waterbury, Connecticut.

—HERBERT E. BENTON, *Secretary*

INDIANA UNIVERSALIST CONVENTION

The one hundred sixth annual session of the Universalist Convention of Indiana will be held at St. John's Universalist Church, Muncie, Indiana, October 2, 3, and 4, for the purpose of hearing reports and transacting business of the Convention.

The Indiana Association of Universalist Women will be meeting at the same time.

—LOUANNA WILSON, *Secretary*

MAINE ASSOCIATION OF UNIVERSALIST WOMEN

The fifty-ninth annual meeting of the Association of Universalist Women of Maine will be held during the Universalist Convention of Maine in the Brunswick Universalist Church, September 24-26, to hear reports, elect officers, and to transact such other business that may legally come before the meeting.

—DORA S. WISH, *Secretary*

OHIO FELLOWSHIP COMMITTEE

The Rev. Jesse Cavileer, minister of the Unitarian Society, Cleveland, Ohio, was granted dual fellowship by the Ohio Universalist Fellowship Committee, June 21, 1953.

—HARRIET E. DRULEY, *Secretary*

ORDINATION

MAX ALDEN COOTS, assistant minister of the Church of the Divine Paternity in New York, was ordained in the sanctuary of the Church on Wednesday evening, May 27.

The act of ordination was performed by the Rev. Benjamin B. Hersey, D.D., minister of the Church, who also preached the Occasional Sermon. The service was conducted by the Rev. Walter R. Jones of the Floral Park Universalist Church, the prayer of invocation was given by the Rev. Mervin C. Helfrich of the Church of the Redeemer, East Orange, N. J., and the ordination prayer by Chaplain Ora H. McKenney, U. S. A. The candidate was presented by Hartford Beaumont, president of the Board of Trustees of the Church of the Divine Paternity, and greetings from Union Theological Seminary were brought by Elsie Bush, Field Worker for that Institution. The Benediction was pronounced by Mr. Coots.

A reception in honor of Mr. and Mrs. Coots was held in the Parish Hall following the ceremony, at which time the couple was presented with a gift of money from the trustees of the Church.

Mr. Coots has served as parish assistant at the Church of the Divine Paternity for the past three years while preparing for the ministry at Union Theological Seminary. Upon graduation in July, he will receive the degree of Bachelor of Divinity and in September will assume the duties of minister of the Universalist Church in Cortland, New York.

CURBSTONE SERMON

The motor running smoothly
Wheels whirring in rhythm
Tires hissing along softly
Swiftly the miles slide by
Though he go fast and far
Man's old self tags along

UNCHANGED!

Brainard F. Gibbons

VERMONT QUEBEC UNIVERSALIST UNITARIAN CONVENTION

The 120th Annual Session of the Vermont and Quebec Universalist Unitarian Convention will be held at St. Paul's Universalist Church, Rutland, Vermont, on Saturday, October 17, 1953.

The State and Provincial Association of Universalist Women will meet at noon on the same date.

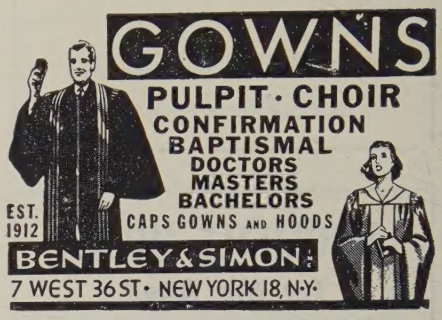
Convention business sessions will be held in the morning and afternoon, with a public address in the evening by the Hon. Winston L. Prouty, Congressman from Vermont.

June 21, 1953

—CARROLL FENWICK, JR., *Secretary*

PERSONAL

Dr. Cornelius Greenway, minister of All Soul's Church, Brooklyn, N. Y., delivered the memorial address at the anniversary celebration of the one hundred and first birthday of Edwin Markham which was held at Wagner College, April 23.



IF YOUR HOME BURNED TONIGHT

Have you ever thought What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash—would be destroyed.

Unless You Were *Protected* By a SENTRY SAFE

The initial cost, only $61.00, will more than pay for itself in safe deposit box fees saved, not to mention the convenience and peace of mind you will enjoy.

DIMENSIONS

Outside ..... 24½ x 17½ x 17½
Inside ..... 15 x 12 x 12½

F.O.B. Rochester, shipping weight 225 lbs.

BRUSH-PUNNETT SAFE CO.
545 West Avenue, Rochester, New York

RAISE MONEY FAST

For Your Church With Our Tested

Knobby Kraft
FASHION JEWELRY PLAN

Since 1924, thousands have earned money showing original Knobby Kraft fashion jewelry to members and friends on our easy, dignified plan. They tell us: "Knobby Kraft jewelry sells itself!"

Knobby Kraft jewelry is our own exclusive design, available nowhere else. Complete line of more than 100 beautiful jewelry items (including now-famous mustard seed charms) with new styles added constantly. Because you deal direct with us, you can raise liberal funds while offering your friends $2 and $3 values for only $1.25.

You can inspect an assortment of our jewelry without cost to you, return it if not satisfied. All merchandise guaranteed.

THE KNOBBY KRAFTERS
000 NORTH MAIN ST., ATTLEBORO, MASS.
Please rush full information, without obligation.

Name.....
Street.....
City & State.....
Organization.....

For Church and Church School BOOKS and SUPPLIES

Write to Your

UNIVERSALIST BOOK SERVICE

Address your orders to

Mrs. Clara R. Bryant
16 Beacon Street
Boston 8, Massachusetts